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The Anniversaries.

THE HOME MISSIONARY SOCIETY.

The annual meeting of this society was held in the Poultry Chapel on Tuesday evening. S. Morley, Esq., presided, and there was a good attendance. The proceedings were commenced by the singing of the 1,000th hymn, after which the Rev. Mr. Griffiths, of Hitchin, offered prayer.

The Rev. J. H. WILSON, the secretary, then read the forty-seventh annual report. It commenced by stating that the society now occupied 164 mission and evangelistic stations, with an increase of forty-eight agents since the year 1859. The field occupied included 710 towns, villages, and hamlets, situate in thirty-seven counties of England and Wales. The mission churches report 5,000 members in Christian fellowship, 800 having been added during the past year. These churches supplied 250 voluntary lay preachers, and 1,900 Sunday-school teachers, who instruct 15,000 children in the Sunday-schools. Besides the circulation of 250,000 tracts, the gift of Henry Bewley, Esq., Dublin, the agents of the society sold 5,000 Bibles and about 100,000 periodicals. To promote the temporal as well as the spiritual welfare of the poor amongst whom the agents of the society labour, two Dorcas societies in London have furnished large supplies of clothing, and ladies' working parties, in connection with our churches at Clapton and Bow, have provided liberally for the comfort of missionaries' families. The report referred to the work accomplished in one of the western counties, notorious for its benighted condition. To meet the wants of this locality as far as the committee were able to undertake them, two strong centres of evangelistic work were established, villages were grouped and placed under the care of experienced and able ministers, aided by lay evangelists and an effective band of voluntary labourers. The first effect of this aggressive movement was to awaken the slumbering Church, and to quicken the zeal of the Tractarian party. Lectures were established in the parish churches on the Sunday evening, choral services promoted, tea-parties given, charities lavishly distributed, and for a time bitter persecution was directed against the agents of the society. But all this has passed away; for the more our people were persecuted, the more they multiplied and grew; the evil has to a large extent been overcome with good, and the normal state of the district may now be called one of Christian progress. Nor is this an isolated case of good done by the agency of the society; for in the counties of Somerset, Wilts, Norfolk, Lincoln, and Sussex, means of a similar description have been set in operation, and promise, by the Divine blessing, to lead to no less gratifying results. Much encouraging work was carried on in connection with evangelistic agency. There were sixty-two evangelists engaged in various districts, who looked after the spiritual interests of 30,000 families, and the reports of their local superintendents were without exception of the most satisfactory character. In Sussex, for example, there are ten evangelists employed. "They visited last year," says the Rev. Robert Hamilton, secretary of the Sussex Home Missionary Society, "2,900 families, making 25,400 visits, and brought the truths of the Gospel into personal contact with 26,900 people, who attended 800 cottage and other meetings. They distributed about 16,000 tracts, and were the means of sixty-five hopeful conversions." At the annual meeting of that society the Rev. James Griffin, of Hastings, stated that the evangelist in his district had been so successful, that Lord Ashburnham had built a new mission chapel for him at his own expense, which was capable of holding from 300 to 400 persons. In Kent there are nine evangelists at work; in Somerset, eleven; in Northampton, four; in Devon, three; in Leicester, three; in Hants, six, and the results of their labour are not less gratifying; while in Norfolk, Lincoln, and Cumberland, where the agency has been more recently introduced, the county associations have pronounced strongly and unanimously in its favour. Several new missions had been established, and one or two old wastes restored. Reference was especially made to Rugby, Wells, and Great Grimsby. At the Home Missionary's Society's academy at Cotton-end, under the presidency of the Rev. Jno. Frost, there had been the usual complement of students during the past year. They preach in fourteen towns and villages to about 1,000 hearers. They also visit in several of the villages from house to house—read and expound the Scriptures, converse and pray with the people, care for the sick and afflicted, and distribute tracts. Not the least important of the society's operations during the year was the visits of the treasurer and secretary to county associations. These visits were made on the invitations of the local committees, and had reference to evangelistic work in the counties of Lincoln, Sussex, Hertford, Cambridge, Cornwall, Cumberland, and Norfolk. At Boston it was reported that the Lincolnshire Union had raised its income from 80*l.* to 450*l.* At Carlisle, the executive of the Cumberland Association reported an increase of from 50*l.* to 574*l.* In Hertfordshire the Union now raise 450*l.* instead of 100*l.*; Sussex, 900*l.* instead of 150*l.*, the income of 1859; and Kent, 1,100*l.* instead of 84*l.* in 1858. These sums, for the most part, include donations of 50*l.* for three years from Mr. Morley, offered on condition that larger sums were raised, and which in every case has been fulfilled. An effort had been made to raise the society's income from 6,000*l.* to 10,000*l.* per annum, and 2,000*l.* had been added to the resources of the society. But to ensure 500*l.* a-year for three years, conditionally promised by Mr. Morley, a large amount would be yet required, and when the sum asked for is forthcoming, forty additional evangelists will be put into the field.

County associations with whom the society is affiliated, and friends locally interested, now raise two-thirds of the salaries of all the agents, provide for their local superintendence, and report the results of their labours. Perfect harmony prevails in every department of the society's operations, as well as among the county unions; and, although the visitations to churches, the spirit and character of some of the reports, the stagnation and indifference which prevail at a few of the older stations, all show the need of more spiritual life, and a fresh baptism of the Holy Ghost, yet the balance of good is largely in our favour, and gives ground to "rejoice in the hope that is set before us"; for the triumphs of grace are now reduced to a question of time.

Mr. W. R. SPICER then gave the financial statement, which showed that the total income for the past year had been 7,604*l.* 15*s.* 5*d.*, and the expenditure 7,062*l.* 10*s.* 5*d.*, leaving a balance of 542*l.* 5*s.* They had been compelled to sell the last remaining stock, so that there would be no more dividend from that source unless their friends supplied them with further capital.

The CHAIRMAN, who was received with loud and long-continued applause, said it was cause for unspeakable thankfulness that they were able each year to speak with increasing confidence and congratulation of the work in which they were engaged; that sympathy with the spiritual condition of the people amongst whom they were living was gradually, but distinctly, laying hold of their churches; and that they were present to give, they hoped and believed, a good account of their work during the year, but to tell them that just as they went on working they got more deeply convinced of the work that remained to be done. They were seeking rather to get out of sight as to the work that was being done, in order that it might be taken in hand by those who could incomparably better do it, the members of their churches throughout their country. (Hear, hear.) They were working increasingly through the county associations, and the result was an improvement, both as to extent and efficiency of the work done. The effect upon the state of many of their churches was becoming very apparent, much more spiritual vitality being found than for many years past. He believed large numbers of churches were finding out the truth of the statement made that morning by their honoured friend the Chairman of the Congregational Union, that external power depended on internal life. (Hear, hear.) At no former period was there a larger number of church-members earnestly working amongst the people than at the present hour. They had, however, scarcely a church in which there would not be found a large amount of personal service lying at present unused. It was one of the first duties of their ministry to let it be known that there was a privilege and a blessing waiting for those who, professing to be the recipients of religious truth, and on the Lord's side, were yet conscious that they were not lending their help in that great conflict against evil which was going on around them. He might say that a good deal of impression had been produced by those hearty fraternal conferences held on the occasion of the visits to county meetings. Referring to the question of income, he mentioned the case of a farthing subscription, amounting to 1*l.* 1*s.* 8½*d.*, given in by a friend, as an evidence of kindly love and sympathy with their work. (Cheers.) They wanted money badly enough, but what they wanted incomparably more, and having which they would soon get the money, was a deeper feeling of personal consecration—the feeling that their influence must be used as it never had been before if the prevalent neglect of religion in this country was to be in any sense materially lessened. They were hardly even yet keeping pace with the increase of the population; in London emphatically so. There was need for the church to awake up; and they, as Congregationalists, should prove to the country that there was a power about that voluntary principle of which they had heard so much, and were likely to hear more, for it was coming up in high places in a form that needed to be backed up by fact as well as by theory. They wished to raise 10,000*l.* this year; he thought they saw their way to an increase of 2,000*l.*, owing to an appeal lately made. He commended the work, with a deeper conviction of its value and importance than he ever felt before, to their hearty and conscious support. (Applause.)

The Rev. Dr. FERGUSON, in moving the adoption of the report, said he was sure he expressed the opinion of the meeting when he said he was heartily glad to see their chairman there that night. They were all sorry he had lost his seat in Parliament; but what the Senate had lost the Church had gained. Politica England could do without him—Christian England could not. They required all the time, and energy, and money he could give them to help them in that great work. In the course of his speech he referred to the great work done by the lay evangelists, and the cheering promise for the future which was presented in their Theological Hall at Nottingham, with its zealous students; its results had already been most gratifying. Another feature of their work was the grouping of small churches under the care of parent churches. The object was not to multiply weak churches, but to evangelise the people. He would like to see men detaching themselves from the pastorate, and going through England, as did Whitfield and Wesley in their early career, preaching Christ and Him crucified, allowing nothing to come between the people and Christ. And not only did they want these lay and other evangelists, but the individual action of individual members of their churches.

Mr. DOBELL, in seconding the resolution, dwelt upon the incalculable importance of the statement in the report that there had been 800 souls gathered in during the year, and said they must not be satisfied so long as it could be said that England was not evangelised.

BENJAMIN SCOTT, Esq., the City Chamberlain, in supporting the resolution, said he had formerly spent twenty years of his life in London, and since twenty years in the country, and he must say there was more darkness, ignorance, degradation, heathenism, in their rural districts, so far as he had seen, than existed in London and the larger towns, there being many agencies at work in the latter which were not to be found in the villages.

In the former there were more efforts made by the Wesleyan and Baptist churches, and the representatives of the Church of England were generally more enlightened and intelligent in the towns; but the country districts had been to a large extent left for three centuries to the evangelising teaching, such as it was, of the Establishment. He narrated several cases to show the darkness which rested upon many of the people. There was a village a few miles from his own house where a Christian brother, to test the enlightenment of the people, went to a row of cottages, four in number, determined to put one question only, and that a vital question, "Can you tell me who Jesus Christ was?" In three of the cottages he could get no intelligent answer at all, and in the fourth a lad brought up in a school in the district said He was the son of Abraham, and was offered on Mount Moriah! He had himself employed an earnest and intelligent man to visit the villagers; but he gave up the work because, he said, there was no getting at the conscience of the people; he was told in every house by the occupants that they had been baptized, that they went occasionally to church, and had been confirmed, and that was all they needed to do. On the question of self-denial, he could not but refer in connection with that chapel to one who lived nearly three hundred years ago, who was imprisoned on that site, anciently the Poultry Compter, and whose memory was too much forgotten—that intrepid, noble Welshman, John Penry, who laid down his life for home missions in the year 1593. He laboured in Wales until he was stopped, and then went to Northamptonshire, the west of England, and Scotland, was hunted out of the latter country

through an autograph letter of Queen Elizabeth, imprisoned on that very spot, and from thence taken and executed in the Kent-road simply for claiming to be a home missionary—a Welshman preaching the Gospel in his native tongue, and circulating the Scriptures, which he partly translated into Welsh. The memory of that noble man should stimulate them to self-denial and earnestness in that work. (Applause.)

The Rev. Dr. HALLEY moved:—

That this assembly desires to record its devoutest thankfulness to God for the success with which He has crowned the efforts of the society during the past year, and, while heartily rejoicing with the committee in the results with which He has accompanied their labours, would most earnestly press on the churches the duty of endeavouring to overtake the religious destitution of the country, and practising more self-denial and consistency in promoting the great work of home evangelisation.

He was glad to see their chairman in his present position.

He agreed with what Dr. Ferguson had said, that the House of Commons could better spare him than the Home Missionary Society. They rejoiced to see him there in the confidence, as strong as ever, of his religious faith—(cheers)—a confidence not in the slightest degree shaken by anything that had gone before the public; and they rejoiced to see, from his pleasant countenance and manner, that their satisfaction was quite in harmony with the convictions of his own conscience, which bore strong testimony to his integrity. He had lived in their confidence, he lived in their affections, and long might he live to occupy the chair of many of their religious institutions! (Loud cheers.)

He thought they had much ground for encouragement. He recollected the formation of that society in 1819. England was not now evangelised, but as compared with 1819 the change was very great.

The advance in morality, in religion, in all that was honourable to man and glorious to God, since 1819, had been perfectly marvellous. Let them not suppose their money had been spent, or their labours wrought, in vain. The England of to-day was religiously, as well as politically, domestically, as well as in arts, science, and comfort, quite another land from the England of half-a-century ago. He referred to the progress in science, the introduction of railways, the electric telegraph, gas, penny newspapers, penny Testaments, and the penny "Pilgrim's Progress," and said he did not despair of seeing penny Bibles. Engineers, mechanicians, statesmen, had done wonders, but their religious societies had done wonders too. They had been much affected, no doubt, by the ignorance of the cottagers referred to by Mr. Scott; but the cottagers of the present day were just about where the clergymen were in his (the speaker's) boyhood; what he had spoken of was then the theology of the Church; now it was the theology of the cottage. The sermons of that day were moral essays of a very poor order, unless Blair's sermons had found their way into the parsonage, usually upon texts like this, "Who shall harm you if ye be followers of that which is good?" Sermons were sometimes preached especially for the comfort and edification of the poor upon that text, "Be content with such things as ye have." A notable text was, "Fear God and honour the King." But if a man had risen in the pulpit with such a text as "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," he was sure the congregation of villagers would have been startled with sounds they were so unaccustomed to hear, and, if they had been a little more acute and intelligent than their neighbours, would have suspected that some Methodist parson had somehow or other got into the parish church and was doing duty on that day. As to the masses of the people, they were utterly neglected. There were no town missions and no visitors of the poor. In that great city of London there was not one city missionary, and few children attended Sunday-school, those who did being children of the better sort of the poor. The ministers preached to the people and catechised the children, but did very little for, and—he did not wish to blame them—hardly thought about the outlying world. The Sunday of those days was a horrible day. In his boyhood, in the neighbourhood of Lewisham and Blackheath he used to meet on the fine summer mornings crowds of desperate fellows—prize-fighters, and people following, with gentlemen in the tight breeches and curious dress of that day, nobody disturbing them in their gatherings. Cock-fighting and cricketing were carried on, and he believed in the village where he went to school a cricket-match was announced in the church to take place that Sunday evening. Society would not tolerate such a state of things now. As to public morals, the change was marvellous; then profane swearing was common among all classes. Their report spoke of 1,200 Sunday-school teachers; there were few in all England then. Few could read and write, and he did not wonder at it, when a Bible cost two shillings and the postage of a letter from 8d. to 1s. 3d., equal to a large portion of the wages of a youth in those times. A cheap press, cheap writing materials, and a penny postage, had produced a marvellous change. As to the preaching of the Gospel, though there was now much that was not what it should be, he thought there were few districts in which those who wished to hear the Gospel could not find it faithfully preached within a few miles. This wonderful country must, sooner or later, with its institutions, its language, its influence, its power, its literature, its arts, its comforts, cover the world. They occupied a country that, more than any other, would give character to the whole world. If they could but evangelise England, they would evangelise those who would go out to colonise and form new settlements, and now, with a commerce that found its way up every creek of the world, that built its factories on the banks of every river; with a language that bade fair to be universal, and a literature that would be read in every country,—there was no work so great, so noble, so honourable, so blessed, so glorious to God, so good to man, as the evangelising of this great country of England. Enough had been accomplished to give them hope and to assure them of success if they went on in the spirit of their Lord. If the sun of England was to set, if her coalfields were to be exhausted, and the wealth of England, like wealth elsewhere, were to take unto itself wings and fly away,—what then? The Englishman's wealth would settle somewhere else. He would not lie down and fret himself to death at the mouth of his empty coalpit. If he could not here in this land make the smoke that he so much loved, and the steam that made him so wealthy, he would go elsewhere; he would sow his seed on the broad lands of the prairies of American, cut down the forests of Canada, pasture his flocks and herds on the plains of Australia. He would find an habitation somewhere; he would find wealth somewhere; he would find a house, and rear his family, and plant his institutions somewhere. If England flourished,—and he trusted she would,—he prayed that she might be Christian; if England decayed, Englishmen would go elsewhere, and, he trusted, would carry the Gospel with them. And the greatest work they could do for God or man in the present day was, he believed, well to sustain those home missionary institutions. (Cheers.)

The Rev. R. BALGARNIE, of Scarborough, seconded the resolution, which was supported by the Rev. H. D. NORTHROP, and the meeting closed with the singing of the doxology.

LONDON MISSIONARY SOCIETY.

The annual meeting of this society was held on Thursday at Exeter Hall, Strand. The Earl of Shaftesbury presided. There was a very full attendance of the friends and supporters of the society. Among those on the platform were Mr. Baines, M.P., Mr. T. Chambers, M.P., the Hon. A. Kinnaird, M.P., Mr. Leeman, M.P., Mr. Hadfield, M.P., the Rev. W. Fairbrother, the Rev. Dr. Mullens, the Rev. R. Robinson, and a great many of the leading ministers of the several denominations of Christians.

An abstract of the 72nd report was read by the Rev. W. FAIRBROTHER. The abstract was very voluminous, extending to forty-five octavo pages in print. It stated that in no year of the society's history had the indications of steady growth and consolidation been more marked than in the year which was then being closed. Seldom had the directors been able to send out so many well-trained missionaries in a single year. Five had been added to China, five to the South Seas, four in India, two in South Africa, one in the West Indies, and one in Madagascar, making a total of 23; but from this number must be deducted eight, who were lost to the service by death, illness, or resignation, still leaving an increase of 15 European missionaries. The number of native agents employed was not less than 750. The great majority of all these had had the advantage of an early education in mission schools, and subsequently of a collegiate course. In consequence of the unfavourable nature of the climate to Europeans, the only hope the society had of ultimately accomplishing their object rested upon the employment of carefully trained native agency. The number of missionaries was 185. Of these 27 were in Polynesia; 23 in the West Indies; 41 in South Africa; 20 in China; 62 in India, and 12 in Madagascar. The number of students was 37, who were making great progress in the study of the languages they would have to speak in after life. Nine additional missionaries were about to proceed to India, two to China, and one to South Africa. The financial position of the society stood thus:—Income, 1865-6, for ordinary purposes—subscriptions, donations, and collections, 44,865*l.* 4s.; legacies, 7,924*l.* 5s. 4d.; fund for widows and orphans and superannuated missionaries, 3,193*l.* 3s. 5d.; Australian and foreign auxiliaries, 1,996*l.* 10s. 9d.; and dividends, 528*l.* 15s. 1d., making a total of 58,507*l.* 18s. 7d. Income for special objects:—For the extension of missions in India, 587*l.* 14s. 4d.; ditto in China, 1,029*l.* 2s. 8d.; for the Madagascar mission, 813*l.* 9s. 6d.; for Madagascar memorial churches, 1,556*l.* 1s.; for the new missionary ship, 3,082*l.* 11s. 6d.; for the education of missionaries' children in Australia, 1,000*l.*; and contributions at missionary stations, 16,574*l.* 10s., making a grand total of 83,142*l.* 7s. 7d. The expenditure was thus:—Payments by the treasurer, 90,601*l.* 5s. 1d.; raised and appropriated at the mission stations, 16,187*l.* 10s. 10d., making a total of 106,788*l.* 15s. 11d. Towards meeting the deficiency in the income of the society as compared with expenditure the following sums had been drawn:—For extending missions in India, 4,000*l.*; in China, 4,527*l.* 5s. 5d.; for Madagascar churches, 1,076*l.* 12s. 9d.; for new ship, 8,107*l.* 11s. 7d.; and reserved legacy fund, 7,459*l.* 3s., making a total of 25,170*l.* 12s. 9d. It was apparent that the directors were carrying out important extensions in India, China, and Madagascar; but the rapid diminution of the funds specially appropriated to these objects occasioned considerable apprehension respecting the future. An addition of 10,000*l.* per annum to the present income of the society was necessary to sustain its present operations. The report gave an interesting account of the proceedings of the missionaries in Polynesia, the West Indies, South Africa, China, India, and Madagascar. In no part of the world had the triumphs of Christianity been more marked than in the islands of Polynesia. Sixty years ago there was not a solitary native Christian in Polynesia. Now it would be difficult to find a professed idolater in those islands of Eastern or Central Polynesia where Christian missionaries had been established. In regard to the West Indies, the report stated that not the shadow of an imputation rested upon the churches respecting the late painful outbreak in Jamaica.

There can be no doubt (says the report) that our expectations have been too lofty. We have hoped that this first generation of Christians would stand out in all the beauty and stateliness of Christian character as found among ourselves, while we now discover that they resemble the first churches gathered out of a heathen community in every country and in every age. In the district of Morant Bay, the scene of the recent disturbances, the society had no resident missionary, and only two small out-stations. The native teachers who had charge of these congregations have never been suspected of disloyalty to the Government, but four or five of their members, whether guilty or innocent it will be impossible to ascertain, were shot by the soldiery or executed during the reign of terror. It does not fall within the scope of a report of a missionary society to enter minutely into the causes, history, or bearing of a political convulsion, especially as the churches of our own society have neither been implicated nor seriously affected, and pending the publication of the report of an inquiry under a Royal Commission, it would neither be fair nor candid to express a judgment upon a governor and those acting under his immediate authority so deeply implicated in scenes of cruelty and bloodshed, but we may venture to hope that under a new form of Government and with a more equitable administration of justice, impediments will be removed to the progress and elevation of the black and coloured races, and that these distressing events will turn out for the furtherance of the Gospel.

The missionary stations in South Africa were passing through a period of severe suffering. Drought had impoverished the people, and pleuro-pneumonia, or the lung disease, had made sad ravages among the cattle, and sickness and famine were carrying off great numbers of the people. With regard to China, the report stated that at no period had the society's missions in China presented an aspect so full of encouragement, and this, too, while everything socially and politically appeared to be in a condition of hopeless disintegration and decay. With respect to missionary work in India, it had been argued that so small a body of men, though they might influence a few individuals, could never make any appreciable impression upon so vast a population; but the fact was indisputable that Christian ideas were forcing themselves upon the attention of Hindoo society, and among the educated portion of the people, especially in the Presidential cities, Hindooism appeared to be on its trial, and its defence was abandoned. In Madagascar the report stated that Christianity had made more encouraging progress among the people during the past year than during any other equal period since the resumption of the mission. A treaty between England and Madagascar was signed in June last, which secured Englishmen liberty to enter and reside or travel in Madagascar for commercial and other purposes, to erect and maintain buildings for public worship, to practise their own religious observances, and to teach Christianity to the people.

The Noble CHAIRMAN then addressed the meeting, and said that as he had not many occasions for coming before them, he would not lose the opportunity of expressing to them his sincere love and admiration of the cause in which they were engaged, and the achievements they have attained. To praise the London Missionary Society was, according to the ordinary proverb, to carry coals to Newcastle. Its praises were in all the churches. He admired the catholic spirit of the society; he loved to see engaged in one great cause on that platform men of all opinions and of all denominations, members of the Church of England and members of every description of Nonconformists. For while they were sometimes ready to pull each other in pieces, yet there were occasions when they were willing to hold each other in their arms and swear eternal friendship, and those moments were when they went forth together to proclaim the Gospel of Christ to the heathen world. (Cheers.) That was a true catholic spirit, and he should like to see a great deal of it introduced into this country. It was perfectly clear that without that spirit it would be impossible for them to carry on their work. The spirit in which the Missionary Society could be carried on was by basing all its operations on the pure and simple Word of God. Upon that alone it must stand. He rejoiced, therefore, in the existence of the society, because it had shown in a most unmistakeable manner by its teaching, and by the results of its labours, that men were not to be saved by rubrics—(cheers)—while, on the other hand, it showed that nations were not to be regenerated by any substitution for the Gospel. (Cheers.) Let people talk as they would, reason as they liked, compose as they please, let them speculate upon all dogmas,—they never could do otherwise than come to the same conclusion which Lord Macaulay came to when he said that the man who would do anything to subvert or injure Christianity was guilty of high treason against the civilisation of mankind. (Cheers.) Aye, but another greater than Lord Macaulay had said, "He that is not with me is against me," and any one who should endeavour to raise fallen man out of the mire of his iniquities by any other means than by the name of Christ was as much an enemy to our Lord as Judas Iscariot or Pontius Pilate. He considered the present time most favourable for men's minds to receive all good influences. He wished to call attention to a circumstance that showed the mischief that might arise from efforts that were being made to place in a new light the great work in which they were engaged. A book was put into his hand the other day called the "Philosophy of Missions." What was the meaning of such a phrase? Were not all their missions founded on the command of their Lord and Saviour Christ—"Go ye unto all lands and preach the Gospel to all people"? There was too much learned leisure in the world. What a waste of time was there in the compositions of men who sat and read and fed upon their own thoughts, and then published all the things they had been meditating upon, telling the world that there were other means for regenerating mankind. Unfortunately, people read these things, and were foolish enough to believe them.

Let the persons who write these books go forth to the abodes of human vice and human misery; let them go to India with Dr. Mullens, to Africa with Moffatt, to China with Morrison, to Madagascar with Ellis: and there, when they have seen all that seething

misery, that wretched ignorance, that mass of corruption, they will at last, obstinate as they be, be brought to this conviction, that the power of human intellect is nothing when contrasted with the gigantic power of human degradation. But avail yourselves of the opportunity now offered, as stated in the report, as stated in all the other reports of the missionary societies. See the change of opinion that is coming over the nations of the East; see how Mohammedanism is declining; see how in India the nations are rising in the social scale; see how the masses of the people in India are calling on the Government to interfere by law, and put down the curse of polygamy. I was much interested in an application by some Hindoos of the highest caste, who came to me and said, "We desire to see the country in which we live should be advanced, but, above all things, do everything that lies in your power to encourage female education in India." Is not such an avowal as that by Brahmins of the highest caste a proof of the decline of superstition? Is it not a proof of a great door opened? Is it not a proof that a great opportunity is offered to come forward now with all your means, pecuniary and otherwise, to aid in this great work!

The noble lord concluded by expressing his hope that the society would never be backward in the great work that was before them.

The Rev. ENOCH MELLOR, of Liverpool, in an eloquent speech, moved the first resolution:—

That the report, of which an abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the directors. That this meeting is devoutly thankful to the God of all grace for the clear and abundant manifestations of His favour on behalf of the society's missions in the several widely-extended fields in which its faithful agents labour. The meeting ascribes the varied success which has followed these exertions to the special grace and power of the Holy Spirit, and earnestly implores a more copious outpouring of His Divine influence as essential to the establishment, throughout the heathen world, of that kingdom which is righteousness and peace, and joy in the Holy Ghost.

Mr. T. CHAMBERS, M.P., seconded the resolution.

The Rev. AUBREY PRICE moved the next resolution:—

That, on the review of the past year, the meeting cherishes sincere gratitude to God for the completion and departure of the missionary ship, with an additional band of missionaries, for the islands of the South Pacific, and especially for His merciful interposition on behalf of the vessel and her passengers when exposed to imminent peril at the commencement of her voyage. The meeting also devoutly recognises the grace of God in the progress and prospects of the Madagascar mission; and unites in rendering grateful praise for His watchful care and guidance over the Rev. Dr. Mullens in the visitation of the society's missions throughout China and Southern India. It welcomes him with cordial affection this day, and anticipates important advantages to the society from his future labours in his native land.

The Rev. WM. ELLIS, who was enthusiastically received, said that, though five years had elapsed since he had had the pleasure of attending this annual gathering, he had been present in spirit, and he thanked God for being once more permitted to be present in person, and thanked the meeting for the encouragement which their cordial and affectionate welcome had given him.

Thirty-five years ago, the first converts to Christ in Madagascar—twenty in number—were baptised and admitted to the Church; and when he left the country ast there were in the capital alone eight congregations, and connected with them there were 12,400 hearers. (Applause.) The communicants in those churches numbered 2,000, and there were some 200 waiting to be admitted in March last. They had not been satisfied with maintaining the Gospel in the capital; if they were to adopt that principle, they could not expect to evangelise Madagascar. Europeans could not be sent over the whole island; they could only establish churches at certain points. They had selected the capital as the centre and source of power and influence; and they were anxious—and he was glad the society had fallen in with that view—to establish a strong and efficient mission there, to build the churches there, so far as they could, upon a lasting foundation, and to leave that mission to extend the Gospel until it should cover the whole island. They had also sent many of their best men to the villages round about the capital, where there were a few Christian families, to establish Christian causes there; and there were no fewer than sixteen of these churches connected with two of the churches in the capital, and connected with these sixteen churches there were 822 communicants. At a place 100 miles to the west, there were eight churches and 126 members. At a place 200 miles to the south the Gospel was first preached by military officers; teachers had been sent; there were now two congregations and churches; there were upwards of 100 communicants; and he regretted that two missionaries could not be sent there, for scarcely a month passed but he received letters asking for European teachers. The people were ready for the Gospel, and he hoped the society would furnish the means, and the colleges the men, that were required. In the aggregate there were about 3,000 communicants in the churches associated with the mission; and the communicants were about one in six of the professors of Christianity. Nothing surprised him more on his return to Madagascar than to find the care the native pastors had exercised in admitting members, and the consequent purity of the church; for not only had they required that a man must profess faith in Christ, repentance for sin, and hope of heaven, but they had insisted that his life and conversation must be consistent with all the requirements of the New Testament. This had been the rule rigidly adhered to, or there might have been double the number of communicants. During four years, the occasions on which it had been necessary to exercise discipline had been exceedingly rare; he did not think those occasions had been more than three in which it had been necessary to suspend a member. If one had been in any way inconsistent in his conduct he would be respectfully told to keep away from the communion; and if he did not he would not be admitted to join it. He left Madagascar in darkness and suffering in 1856; and before and since there had been severe and deadly persecution—of which, for the short period that it had embraced Christianity, Madagascar had held an unusual share. Persecution commenced in 1857, within twelve months of his leaving; and during that persecution eight men were poisoned, thirteen (including some of the most intelligent and distinguished among the church leaders) were stoned to death, 250 were sold into slavery, and fifty-seven were subjected to a new punishment—invented because the ingenuity of the heathen party had been exhausted in the employment of other punishments to deter men from following Christ. The smiths belonging to the Government were ordered to forge ponderous iron fetters. With these, fifty-seven Christian men and women were loaded and sent away to distant parts, where the fever prevailed, in order that they might become the victims of that, and that its pains might be added to the torture of their fetters, in which they were to remain until they died, so that their death might be rendered more physically agonising to themselves, and more appallingly terrible to others. They were sent in different directions,—east, west, north, and south of the capital,—and they were put into the fetters in gangs of five, seven, and nine. The irons were not to be removed until after death, and many of them died within twelve months. To remove the fetters the soldiers cut off the heads and feet of the victims, and left the bodies to be devoured by dogs or birds, or to be buried by friends. Often one would die, and remain attached to the living victims by the fetters. Mr. Ellis exhibited a massive iron bar, about a yard long, having a loop at each end. Rings were passed through these, and through the rings others that were fastened round the necks of the victims. He also exhibited a ring such as the ankles were secured by. The weight of the bar and rings for the neck, he said, was about 50 lbs., and the ankle-rings weighed about 7½ lbs. each. As showing how much family religion prevailed, he said that the man who wore the bar and rings he produced had a father and a sister who died in fetters, and a brother who wore them four years and four months. Some of the sufferers of this new torture he saw; they were helpless, emaciated, bedridden; scars and wounds were in their flesh, but peace and joy in their hearts. There were seven or nine of the immediate relatives of these sufferers in his congregation one Sabbath. He never heard from them an expression of vindictiveness, or of desire for revenge; they had no evil wishes for those who inflicted the torture; they desired that they might hear the Word of God, know Christ, and enjoy a happy immortality. There was no repining, no sense of wrong; but there was thankfulness that they had been able to be faithful. These sufferers were not sent to these distant parts merely that they might have the fever. One object aimed at was that they should intimidate the people of the city, that the people might see in the degradation, the intensity, and the perpetuity of the sufferings of these victims the enormity and heinousness of their crime, and thus be warned from following their example. There were market-days weekly, and on those days the sufferers were marched in gangs round the market; but as they could not possibly walk alone, a soldier walked between two sufferers to bear the weight of the massive bar, and thus the victims were dragged along. Although it was intended to strike terror into the inhabitants, the result had been very different from what had been anticipated. The hearts of spectators were touched, and they said, "What have these people done? They are not murderers, thieves, traitors; there must be something peculiar about them." The victims were generally consigned to the care of the heathen party and their priests, and the people said, "There must be something to make the heathen party so embittered against these men; there must be something we know nothing about to enable them to bear all this affliction and suffering in so cheerful and uncomplaining a manner." This led them to make more inquiries; and the result might be indicated by what it was in one place he had visited in company with a survivor out of a company of seven who had been walked round the market-place in fetters. There, and in several surrounding villages, Christian congregations and churches were established, and zealous missionaries were employed in extending the Gospel; and there were not, in any direction from the capital, so many village churches, so many evangelists, and so much work going on, as there were in these villages which surrounded the scene of this persecution. (Hear, hear.) He exhibited the fetters, not to gratify an idle or a vain curiosity: they were evidences of the conflict and trials involved in the work in which they were engaged; they were evidences of the need of missionary effort, of the necessity for continued, extended, augmented missionary effort to change the hearts of the heathen; they were evidence of the fact that the hearts of the heathen were full of all hatred, malice, cruelty; they were evidence of the intensity of the hate and the consequent barbarity and murderous cruelty of heathenism when it could carry out its designs; they were evidence of the truth of the Word of God, which declared that the dark places of the earth were full of the habitations of cruelty; and they were evidences of the power of faith, and love, and constancy in the Christians of Madagascar.

The last fetters were broken when Radama ascended the throne in 1861; there had been none worn since; there had been no persecution since; the present Government was avowedly heathen, but Christianity was free, respected, and not resisted. Thank God for that; thank also our beloved sovereign, Queen Victoria. In the draft of a proposed treaty sent out from England to Madagascar—a treaty of amity and commerce between England and Madagascar—there occurred these remarkable words,—

Queen Victoria asks as a matter of personal favour to herself, that the Queen of Madagascar will allow no persecution of the Christians.

(Applause.) When he read these words, he felt his heart glow with loyalty to his country, and he was glad that God had prompted Victoria's queenly heart to send such a request far across the water to a woman's ear, and, by God's blessing, to a woman's heart. In the treaty that was signed a month before he came over, there occurred these words,—

In accordance with the wish of Queen Victoria, the Queen of Madagascar engages that there shall be no persecution of the Christians in Madagascar.

God save the Queen! God save the Queen of Madagascar! (Loud applause.)

Some one in the body of the hall struck up the first stanza of the National Anthem, and it was sung right heartily by the meeting.

The Rev. Dr. MULLENS, late of Calcutta, who was received with acclamation by the audience, moved the following resolution:—

That this meeting is deeply impressed with the value and importance of an educated and ordained native ministry, which is happily increasing, and it regards with feelings of admiration and encouragement the generous efforts of the native churches towards self support.

He commenced by saying:—

I thank you most heartily for the kind manner in which you have received me. Six years ago I stood on this platform to say to the members of this society, "Farewell," on my return to India. Now I am come back, not as an invalid, and not for any wish or purpose of my own; but I am here at your invitation to transfer to the work of the society at home all the affection, the service, and the consecration I have endeavoured to give in twenty-two years in your service. In the position of heavy responsibility and unusual honour in which the society has placed me, I ask the kind sympathy, and especially the earnest prayers, of all my brethren around me, and of the churches over which they preside. If they give me their confidence and sustain me by their prayers, they know from the pledge I have already given in past service, that I will do what in me lies to promote the interests of this society here at home as long as my life lasts.

After testifying, as the result of his own personal observation, that the reputation of that society stood deservedly high, he dwelt at some length upon the developments and results which had followed missionary enterprise. What had been the outcome of all their efforts? If it were true, as some anthropologists said, that in Dahomey Mahometanism was making the people gentle, patient, peaceable, and humane, it was not so in India. In India, Mahometanism only added cruelty and treachery to the vices of idolatry already existing, and Hindooism had more and more degraded them. What were the proofs that Christian work was making real progress in India? The report referred to communications he had been able to make to the directors of the society as to the result of a visit they commanded him to undertake to the mission stations in China and India. He would endeavour to give his idea of those many forms and illustrations of the successes and of the results which the missions had already attained. They ought in such a consideration to remember the element of time. In India, practically, all their principal mission-stations had been at full work only for a period of little more than thirty years.

You ask for time in building, in mining, in travelling, in education, in scientific inquiry, and in wise legislation; and surely that glorious scheme which seeks the elevation of the individual as a Christian, to make family life pure, to free towns from vice, and to make a nation into men, may demand the longest time of all. (Applause.) Our Anthropological friends reckon upon the same basis. (Laughter.) They tell us that it took ages upon ages to elevate our handsome cousin, the gorilla, into a negro. (Laughter.) How many ages will it take to make the negro, about whom they use terms so hard, into a genuine white Christian, as good as the men who describe him? Let us have the element of time; let us consider the date at which our missions began, and the duration of the efforts made; and at once we sweep away all the objections of our unamiable critics, and half the doubts of our ill-informed friends.

Then there was the question—what was success and what not—

Converts, churches, native preachers, an independent, active, self-supporting, self-propagating Christianity, works of usefulness, literature and Christian agency, public morality and social morality, and active public law,—all these results spring from an active agency such as Christianity puts forth when it has a fair opportunity to labour, and time is given it to produce results. These results are at work in India, and often shall we find that although there may be difficulties, as in Madagascar or as in India, in the way of the native converts, the public education of the nation and the change of public opinion are going on most extensively, deep below the surface, and are operating to a vast degree before unthinking men will agree that anything whatever has been done. That is exactly our position in India; but looking upon these elements in the question, there are certain results to which we cannot but turn if we would fairly estimate the value of our toil.

In India they had learnt the lessons of patience and faith—to know themselves; to know their antagonists—

We understand Hindooism; we know all its literature; we know all its arguments; we know the spirit, the character, the resources of the priests. We have seen the power of the vested interests that stand on the side of idolatry, and form such an awful barrier to the progress of truth, and to the progress of conviction; but we have fleshed our maiden swords, and we have already won victories, and we know, my lord, that there is nothing to fear. Only give us time, and the faith, and the patience, and all the lessons of instruction that God has given to us during the labours of the past, will only make us go forth, I trust, more humbly, and yet more fully in faith than ever, to do the work to which at least we are commanded, and the command to do which must be obeyed. (Cheers.) Then, again, my lord, I might point out to you a second benefit that has come to us in missionary labour, in the perfection of our systems of agency.

Then, again, they had done something towards perfecting their systems of agency—

In all our stations in India and China, in all the missions established by all the societies, long since we have had our houses, and our churches, and our schoolrooms: we have gathered our dictionaries and grammars of language; we have perfected ten translations of the Bible into the languages of India, and fifteen translations of the New Testament; our books of Christian morals, our books of worship, books descriptive and books controversial—we have had these books for a long time, and have set them in continued operation, so that our work might be thoroughly fitted to the sphere in which we toiled. And we know, my lord, that all this agency has not been made by strangers; it has not been made by chance; it has been called forth by wants. It was made to suit wants, and it is exactly suited to the sphere in which it is placed, and to the end

for which it is designed; and I consider, my lord, that if we look on the one hand to the training of the church, the agents by whom the labour is carried on, and if, on the other hand, we look to the vast array, the completeness, and the fitness of all the instruments of labour, we have, as these two results of our missionary work, a reward sufficient for all the toil we have expended, for all our contributions, all our anxieties, and all our cares. (Applause.)

There were also direct results from their missionary labour, with which they were familiar. They had now in India some 50,000 communicants of all churches, and more than 200,000 professing native Christians, who kept the Sabbath, met for public worship, and were doing much for the education of their children! Their influence was increasing—

First, our Christian community in its character, and especially in its liberality, stands in a higher position than it ever did. This is one proof of the blessing God has given to us; that now, settled in their faith, working among the heathen, they are influencing the heathen more than they ever did; the heathen look upon them with a higher respect; the heathen look upon them as a people, not who have been bought by Christians, but who have embraced this new religion from a real conviction and a desire to obey some new religious law; and that I consider a great thing gained. The heathen acknowledge, at least, that our Christian people differ from themselves, and that there is a practical holiness and truth, and purity, and uprightness, and compassion, and benevolence amongst them which in their own unhappy society does not exist. (Applause.) And then our churches are now just beginning to learn more fully than before the duty of maintaining the Gospel among themselves. The churches in Tinevelly and Burmah stand most conspicuous in the matter by the sums of money they annually raise. The young Free Church in Calcutta, containing about sixty or eighty members from educated families, now yearly pays all its expenses. Our own native church in Calcutta, which I once saw when I began missionary life with six members around me, and which now contains seventy members from educated families, the fruit of the Christian training of missionaries in that city,—that little church last year contributed no less than 150*l.* for missionary and Christian purposes; and had they not been giving half of that money towards building a new church, would have entirely paid the expenses of maintaining the Gospel among themselves. (Cheers.) Our church in Madras, also, is beginning to do a little, and the flourishing church at Travancore, which contains some 12,000 members, contributed last year a larger sum than they have ever contributed before,—the sum of 780*l.* (Applause.) I will give another proof,—that we have now a larger number of native preachers, and especially a larger number of native ordained pastors and missionaries, than we ever had in India before. Out of our 25,000 missionary communicants in India in all churches, we have 2,000 preachers; 1,800 of them are termed catechists, and 200 of them are ordained. Besides that we have about 2,000 Christian schoolmasters and teachers, so that our agents amount to about 3,500, or one-seventh of the whole community of members. In what country in the world, and in what church, do you see that? (Applause.) Then, my lord, I dwell for a moment upon the position of these ordained native brethren. They were very few in number in former years. In 1852 we had but 48, but in all India and Ceylon in 1862 we had 140, and the number has still been increasing, and at the present moment, in all churches, especially in the branch of the Church of England, the Church Missionary, the Propagation Society, and in the Wesleyan churches in South India, there are many of these brethren. We have in our own mission 14 at the present moment. We had 10 last year, and four have recently been added, and that number will be increased by about 12 others in the course of the next few months. And I feel assured that, during a period of some four or five years, if the matter still continues to be pressed upon our missionaries from home, and by our missionaries upon churches on the spot, ere long we shall have some four ordained brethen in India, and some ten in China, who will be able to form a separate list of their own in our annual report—a list that shall grow and grow during five or ten years until it far exceeds the list of the English missionaries that go forth. (Applause.) But, apart from all this, I look to one result which, in its bearing upon the future, I consider to be of greater value than that which I have already mentioned; and it is precisely the one result which our unamiable and ill-natured critics invariably omit from the account altogether—I mean, my lord, the general impression which has been made by the Gospel, especially in India, upon a large scale, and which is the very best preparation on a very large and wide scale for the results—the direct conversions and churches—for which we look in future days. (Hear, hear.) We have been labouring in India now for many years; thirty years we have been in full labour, and endowed with all the efficient instruments of labour. Many a man has spent his life upon it, and done almost nothing else. Dozens upon dozens of our missionaries in India have traversed district after district, have registered in their memories the names of hundreds of towns and villages in which they have preached; and yet they have never gathered churches there. But are their labours in vain? By no means. But few have been won, but the many have been instructed; idolatry has been exposed; their views of it are all changed; they feel that they can no longer defend it, but they know not where to turn. But few have been won, but many have been moulded. The whole public opinion of the Indian Empire is undergoing a vast though a slow change; and in this result—in the change and growth of conviction that idolatry is false, that caste is a great evil and not a blessing, and that this religion of Christianity which has come among them is really true—I say, in this conviction, so deep, so wide-spread, I see a grand result from our labours in the future, which, in my judgment, amply compensates for all that we have given and all that we have done. (Applause.)

The progress of female education had been most remarkable, and there was a vast class of young men who had cast aside idolatry, though they did not as yet openly break their caste.

The Deistical Society, of which you have heard in London, contains something like 1,500 or 2,000 members, stirring each other up to conviction, to duty, to something like work in spreading abroad the knowledge, and the experience, and the thought, and the conviction to which they have themselves attained. In Calcutta and its neighbourhood they have more than 20,000 men, thoroughly well-educated in English, who cast away with contempt all idea of worshipping Siva and the old gods that the Brahmins loved and reverenced. Within a distance of twenty miles we have another 20,000 or 30,000 more, and the school is increasing all over India. I found the most remarkable and striking proofs of it in the cities of Madras and Bombay, and in every large station that I visited throughout the provinces of Southern India. My lord, who should wonder that we came to a third proof of it—that idolatry is decaying and dying from the affections of its votaries? I will only sum it all up in a single word, a word uttered by a Hindoo professor in the city of Bombay, when he said, "Hindooism is sick unto death; I am fully persuaded that it must fall, only let us stand by it as long as it survives." (Applause.)

The Rev. CHARLES VINCE, of Birmingham, seconded the resolution.

GEORGE LEEMAN, Esq., M.P., moved, and THOMAS BARNES, Esq., M.P., seconded:—

That the Hon. Arthur Kinnaird, M.P., be the treasurer; that the Rev. Dr. Tidman and the Rev. Dr. Mullens be associated as foreign secretaries; and the Rev. Robert Robinson and the Rev. Wm. Fairbrother be joint home secretaries of the society for the ensuing year. That the directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective auxiliaries, and approved by the aggregate meeting of delegates, be chosen in the place of those who retire; and that the directors have power to fill up any vacancies that may occur during the year.

A vote of thanks to the Chairman was moved by Mr. G. F. WHITE, and seconded by the Rev. T. BINNEY, and was briefly responded to by the Earl of SHAFTESBURY. The Rev. JOHN KENNEDY then pronounced the benediction, and the proceedings terminated.

The juvenile meeting of the London Missionary Society was held in the evening at the Poultry Chapel. Mr. J. Sidebottom, of Manchester, presiding. The report was read by the Rev. R. Robinson, and the speakers were the Rev. J. Gannaway, from India; the Rev. J. Foreman, from Berbice; and the Rev. G. F. Scott, B.A., and the Rev. Henry Gee, from the South Seas.

COMPULSORY CHURCH-RATES ABOLITION BILL.

The following is the copy of the bill brought in by the Chancellor of the Exchequer for the compulsory abolition of Church-rates:—

Whereas Church-rates have for some years ceased to be made or collected in many parishes by reason of the opposition thereto, and in many other parishes where Church-rates have been made the levying thereof has given rise to litigation and ill-feeling; and whereas it is expedient that the power to compel payment of Church-rates by any legal process should be abolished:

Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. From and after the passing of this Act no suit shall be instituted or proceeding taken in any ecclesiastical or other court, or before any justice or magistrate, to enforce or compel the payment of any Church-rate made in any parish or place in England or Wales.

2. Provided always, that in any parish where a sum of money is at the time of the passing of this Act due on the security of Church-rates to be made or levied in such parish under the provisions of any Act of Parliament, such rates may still be made and levied, and the payment thereof enforced by process of law, pursuant to such provisions for the purpose of paying off the money so due, but not otherwise, until the same shall have been liquidated: Provided also, that the accounts of the churchwardens of such parish in reference to the receipt and expenditure of the moneys levied under such Acts shall be audited annually by the auditor of the poor-law union within whose district such parish shall be situate.

3. Any Church-rate made at any time before the passing of this Act may be collected and recovered in the same way as if this Act had not been passed.

4. Notwithstanding anything in this Act contained, it shall be lawful, in any parish wherein there shall be sufficient trust fund or endowment applicable to and adequate for the maintenance of the church and churchyard and the fabric and services thereof, for the parishioners in vestry assembled, being qualified to vote as hereinafter mentioned, to assess a voluntary rate upon the owners or occupiers of property within such parish for any purpose for which Church-rates might heretofore lawfully have been made; and such voluntary rate may be made in the same manner as Church-rates have been heretofore made, except as herein is otherwise provided.

5. The inhabitant householders and occupiers of land within any ecclesiastical district, not being a parish (and wherein there shall be no sufficient trust fund or endowment as aforesaid), in vestry assembled, being qualified to vote as hereinafter mentioned, shall have the same power of assessing a voluntary rate upon the owners or occupiers of property within such district for the purposes aforesaid as if such ecclesiastical district had been a separate parish; and for the purpose of every voluntary assessment under this Act every separate parish and ecclesiastical district formed out of any ancient parish shall be deemed to be excluded from, and to form no part of such ancient parish.

6. If at any vestry at which any proposal shall be offered for the purpose of assessing any such voluntary rate a poll shall be demanded, all the votes taken at such poll shall be entered in writing in a book or schedule, which shall be headed as follows:—"We, the undersigned, being ready and willing to pay our respective shares of such voluntary rate, if any, as may be determined upon by the majority of votes at the poll now taken, do hereby give our votes upon the question on which a poll has been demanded"; and every person voting at such poll shall sign his name or mark in such book or schedule in such a place or manner as shall be proper to signify the vote which he may desire to give.

7. All funds to be raised by means of any such voluntary assessment as aforesaid shall be paid to the churchwardens or chapelwardens of such parish or district, and shall be expended for the purposes for which the same shall have been assessed by churchwardens or chapelwardens, with the concurrence of the rector, vicar, perpetual curate, or other incumbent of such parish or district, and an account of such expenditure shall, once at least in every year, be rendered by such treasurer to the parishioners or inhabitants in vestry assembled of such parish or district.

8. If any person who may be assessed to any such voluntary rate in respect of any property within any parish or district shall have declined or omitted to pay the same for the space of six months after the same shall have been declared payable by the terms of the resolution for making the same, and after he shall have been duly requested to pay the same, such person shall thenceforth be deemed to have elected to become and shall be disqualified and ineligible for the office of churchwarden for ecclesiastical purposes, or of chapelwarden in the said parish or district, and shall not be entitled to vote at any meeting of the parishioners or inhabitants in vestry assembled of the said parish or district upon any question relating solely to the election of any churchwarden for ecclesiastical purposes, or of any chapelwarden, or to the repairs, rebuilding, ornaments, ministers, or services of the church of the said parish or district, or to the care and maintenance of the churchyard of the said parish or district (not being a cemetery or part of a cemetery vested in any burial board), or to any voluntary rate assessed, or proposed to be assessed, for the purpose aforesaid upon the owners or occupiers of property within such parish or district under this Act, or to the application or disposal of any moneys raised or to be raised by means of any such voluntary rate; and no such person shall be entitled to demand as of right that any seat or portion of the church be allotted, assigned, or appropriated to him by the churchwardens: Provided always, that it shall be lawful for any such person at any time afterwards to pay or tender payment of the full amount of any such assessments or assessment which may have been made during the three years last preceding, and which he shall have so previously declined or omitted to pay as aforesaid, to the churchwardens or chapelwardens of the said parish or district; and upon such payment being so made or tendered, such person shall thenceforth be entitled to the same rights in all respects as he would have had and enjoyed as a parishioner or inhabitant of such parish or district or otherwise if he had in the first instance voluntarily paid his share of all such assessments.

9. If at any election of a churchwarden by the parishioners of any parish at which a poll shall be taken, it shall appear that the person chosen by the majority of votes of the parishioners generally has not obtained the majority of votes of the parishioners voting at such election who have duly paid all voluntary rates assessed under this Act (excluding those who have declined or omitted to pay such rates), the person so chosen by the majority of votes of the parishioners generally shall be deemed to be and shall be solely entitled to act as the churchwarden elected by the parishioners for all secular purposes; and the person who has obtained the votes of a majority of the parishioners voting at such election who have duly paid all such voluntary rates as aforesaid shall be deemed to be and shall be solely entitled to act as the churchwarden elected by the parishioners for all ecclesiastical purposes.

10. In the construction of this Act all functions and duties which by law ought to be performed by churchwardens in or about the church or the churchyard, or with reference to the ordinary or ministers, the ornaments or the services of the Church, or the repairs or rebuilding thereof, or the application or expenditure of any moneys collected during Divine service, or any fund exclusively applicable under any trust or otherwise howsoever towards the repairs of the fabric of the church or chancel, or towards the maintenance of the services of the Church, or with reference to or in aid of the visitations of bishops or archdeacons, shall be deemed to be ecclesiastical purposes; and all other functions and duties which by law ought to be performed in any parish by churchwardens shall be deemed to be secular purposes; and no churchwarden elected by the parishioners of any parish for secular purposes only shall be required to make the declaration before the ordinary which is now required by law.

11. This Act may be cited as "The Compulsory Church-rate Abolition Act, 1866."

THE OUTCRY AGAINST PHILANTHROPISTS.—After all, between ourselves, have we, the revilers of reformers, the critics of philanthropists, the enemies of zealots, ever done anything worth mentioning? From the days of the foundation of Christianity, is it not a fact that every great reform and improvement and amelioration in the condition of the civilised world has been set on foot in the first entrance by men guilty of the folly of caring more for others than they did for themselves? . . . . After all, the men whom we contemn have been engaged in every great work of social, political, or moral reform which the world has known. If life is on the whole happier amongst us than it used to be, if there is less misery, less want, less ignorance, and less brutality amongst us than there was in the days of our fathers, all this is due in no small measure to the Clarksons, the Howards, the Frys, the Wilberforces, the Buxtons, the Gurneys, the Shaftesburys, and all the long list of Exeter Hall worthies, whom, in their own day—that is, in the day when their work had to be accomplished—our fraternity held up to ridicule as fanatics or hypocrites. . . . . Superstition for superstition, I am not sure that I do not prefer Cant to Counter-Cant. There is something so ineffably silly about all our fashionable outcry against humanitarianism and philanthropy.—*Macmillan's Magazine.*

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